are gratified, not to mistake the gratification of the body
for the gratification of the soul. It is only sorrow that can
teach us that when our highest worldly ambitions are fulfilled,
the soul is still unsatisfied, and for ever will be unsatisfied
until it finds and reioices in God.

In passing, I may add that in the economy of God^s
moral Government no human being passes from the cradle
to the grave without some form and degree of pain and
sorrow. We derive some consolation from comparing our
own sorrows and troubles with the worse sorrows and troubles
of others. Herodotus, the Greek historian, tells us a pretty
legend of a great market once held, to which all the world
came in order to exchange each his own sorrow for the
lighter sorrow of some one else. But after a long day spent
in scrutinising each other's sorrows, every man went home,
as he came, with his own sorrow—which was after all the
lightest and most easy to bear.

Then there is the great consolation, which comes more
slowly, yet none the less surely, of seeing and knowing the
fruits of our sorrow in the improvement of our own character,
in the strengtheninj of our fortitude, patience, contentment,

in the widening and deepening of our sympathies and above
all, in bringing us nearer to God and increasing our loving
trust in His good purposes.
Thus we see that pains of whatever kind, sorrows of
failure and loss, sorrows of fear and anxiety, sorrows of
sympathy and love, all tend designedly to drive us into the
Arms of God, whose Love is waiting for us, yearning for us
to come to Himself and to find perfect peace in Him and
Him alone.
Notwithstanding what has been stated above, I must
admit candidly that there are many forms of suffering 9-nd
^ many special instances of it which, in our present state of
ignorance, cannot, with equal certainty, be shown to be